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drums of the guards will announce your accession, and all the splendor of the throne will be displayed before your eyes. Do not suffer yourself to be dazzled by these brilliant seductions of the supreme rank; but more especially resist these wrong ideas of the greatness of kings, which ambitious or interested men will endeavor to inculcate on you. You will be rendered envious of the power of other nations, before you have time to be acquainted with your own; you will be urged to destroy their felicity, before you have time to reflect on the good you may do to your own subjects; you will be solicited to overturn the peace of the world, before you have secured the maintenance of order within your own kingdom; and you will be inspired with the desire of increasing your dominions, before you have even ascertained what cares and informations are necessary to govern with prudence the smallest of your provinces. Mistrust all those measures with which they attempt to make sovereigns forget, not only the limits of their faculties, but the shortness of their life, and every thing that they have in common with other men. Stay by me a little longer, my son! to learn that the sovereign of a most powerful empire vanishes from the earth with less noise than a leaf falls from the tree, or the light is extinguished.'

**THE WAR-SPIRIT.**—Robles, an officer in the Paraguayan war now in progress, was taken prisoner with a severe wound, kindly dressed by the Brazilian surgeons; but rather than owe his life to them, he tore off the dressings, and bled to death.

**DELUSIONS OF WAR.**—We have heard that there is something noble in the art of war; that there is something generous in the ardor of that fine chivalric spirit which kindles in the hour of alarm, and rushes with delight among the thickest scenes of danger and enterprise;—that man is never more proudly arrayed, than when, elevated by a contempt for death, he puts on his intrepid front, and looks serene, while the arrows of destruction are flying on every side of him;—that expunge war, and you expunge some of the brightest names in the catalogue of human virtue, and demolish that theatre on which have been displayed some of the sublimest energies of the human character.

It is thus that war has been invested with a most pernicious splendor, and men have offered to justify it as a blessing and an ornament to society, and attempts have been made to throw a kind of imposing morality around it; and one might almost be reconciled to the whole train of its calamities and its horrors, did he not believe his Bible, and learn from its information, that in the days of perfect righteousness, there will be no war;—that so soon as the character of man has had the last finish of Christian principle thrown over it, from that moment all the instruments of war will be thrown aside, and all its lessons will be forgotten.

I avow it. On every side of me I see causes at work which go to spread a most delusive coloring over war, and to remove its shocking barbarities to the back ground of our contemplations altogether. I see it in the history which tells me of the superb appearance of the troops, and the brilliancy of their successive charges. I see it in the poetry which lends the magic of its numbers to the narrative of blood, and transports its many admirers, as by its images, and its figures, and its nodding plumes of chivalry, it throws its treacherous embellishments over a scene of legalized slaughter. I see it in the music which represents the progress of the battle; and where, after being inspired by the trumpet-notes of preparation, the whole beauty and

tenderness of a drawing-room are seen to bend over the sentimental entertainment; nor do I hear the utterance of a single sigh to interrupt the death tones of the thickening contest, and the moans of the wounded men as they fade away upon the ear, and sink into lifeless silence. All, all goes to prove what strange and half-sighted creatures we are. Were it not so, war could never have been seen in any other aspect than that of unmingled hatefulness; and I can look to nothing but to the progress of Christian sentiment upon earth to arrest the strong current of its popular and prevailing partiality for war. Then only will an imperative sense of duty lay the check of severe principle on all the subordinate tastes and faculties of our nature. Then will glory be reduced to its right estimate, and the wakeful benevolence of the gospel, chasing away every spell, will be turned by the treachery of no delusion whatever from its simple but sublime enterprises for the good of the species. Then the reign of truth and quietness will be ushered into the world, and war, cruel, atrocious, unrelenting war, will be stript of its many and its bewildering fascinations.—*Chalmers.*

**WAR ALWAYS SELFISH.**—War is purely, intensely selfish. A nation fights, not for the welfare of its enemies, nor for the general good of mankind, but for its own pride, ambition, or other interests. Individuals may be disinterested; but nations have little regard for the brotherhood of their race. They commonly act on the principle of a base, all-engrossing selfishness, and glory in it as the very acme of their aspirations. "A statesman," says Channing, "is expected to take advantage of the weaknesses and wants of other countries. How loose a morality governs the intercourse of states! What falsehoods and intrigues are licensed by diplomacy! What nation regards another with true friendship? What nation makes sacrifices for another's good? What nation is as anxious to perform its duties, as to assert its rights? What nation chooses to suffer wrong, rather than to inflict it? What nation lays down the everlasting law of right, casts itself fearlessly on its principles, and chooses to be poor, or to perish, rather than to do wrong? Can communities so selfish, so unfriendly, so unprincipled, so unjust, be expected to wage righteous wars? Especially if with this selfishness are joined national prejudices, antipathies, and exasperated passions, what else can be expected in the public policy but inhumanity and crime?"

#### CHRISTIAN WITNESSES FOR PEACE.

**EPISCOPALEANS.**—*Soame Jenyns.*—If Christian nations were nations of *Christians*, all war would be impossible and unknown among them.

*Thomas Scott.*—War in every case must be deemed the triumph or the harvest of the first great murderer, the devil.

*Bishop Watson.*—Christianity looks upon all the human race as children of the same father; and in ordering us to do good, to love as brethren, to forgive injuries, and to study peace, it quite annihilates the disposition for martial glory, and utterly debases the pomp of war.

*Dr. Fortin.*—The consequences of war are too well known. They are the desolation of populous and flourishing regions, the loss of trade, the increase of taxes and debts, poverty both public and private, the destruction of thousands, and the ruin of almost as many families, besides the sicknesses, the famines, the iniquities and cruelties which always accompany a state of hostility.—The wars continually waged by Christian nations, are most notorious

offences against the sixth commandment, against the law of nature, against the laws of God given by Moses, against the Christian religion. In all wars, one side is in fault, sometimes both; and in this case war is no better than robbery and murder, the guilt of which lies, I do not say, upon the soldiers, but upon those in whose hands is lodged the power of declaring war.

*Jeremy Taylor.*—The Christian religion hath made no particular provision for the conduct of war under a proper title; and if men be subjects of Christ's law, they can never go to war with each other. As contrary as cruelty is to mercy, tyranny to charity, so is war and bloodshed to the meekness and gentleness of the Christian religion; and such is the excellency of Christ's doctrine, that, if men would obey it, Christians would never war one against another.

*Richard Cecil.*—There is something worse than the plunder of the ruffian, than the outrage of the ravisher, than the stab of the murderer. There is a shocking moral appendage naturally growing out of national conflicts. Instead of listening to the counsels of divine mercy, and concurring in the design of a kingdom of heaven set up on earth in "righteousness, and peace, and joy in the Holy Ghost," the spirit of warlike discord tends to entomb every such idea. It tends rather to set up something like a *kingdom of hell*, a reign of violence where destruction is the grand enterprise; where the means of death and desolation are cultivated as a science; where invention is racked to produce ruin, and the performance of it is ennobled by public applause. Moloch seems once more enthroned; while ambition, revenge and oppression erect their banners amidst groans and tears, amidst cities desolated, or smoking in their ashes.

**DEMORALIZATION FROM WAR.**—There is always a fearful amount of general demoralization attendant on war in any form. There was in our revolutionary conflict of eight years with England, as there has been in the late struggle with our slaveholding rebels. Our success in the former case, and the general excellence of its leaders, screened the accompanying and consequent demoralization from the reproach or lamentation which it would otherwise have called forth; but the main facts were well known and fully admitted at the time, and some of them were years ago quoted on our pages. Ever since the rise of our late rebellion our land has been full of similar facts illustrating the wide and fearful demoralization which it occasioned. Only a mere fraction of them have as yet been given to the public; but should they ever be, they will form a startling commentary alike on human depravity, and the manifold, ubiquitous demoralization inseparable from war in its most excusable and best regulated forms. We have purposely abstained thus far from attempting to embody any general aggregate of them; but we have been quietly accumulating them in detail, and may in due time lay them before the public. The great moral, political and financial lessons, so terribly taught by our late rebellion, are yet to be held aloft as warnings to our country and the world through all coming ages.

Here is one of the smallest forms of the general demoralization, a species of pécadillo at which nine in ten of the government employees are wont to laugh until brought

to a strict account by some committee or individual simple enough in his honesty to demand it. "Some days ago (late in Feb., 1869) the House Committee on Pensions submitted a resolution to increase the compensation of the Clerk of that Committee. A discussion ensued relative to the amount of money expended for clerks of committees; and out of this discussion grew a resolution directing the Committee on Accounts to investigate the whole subject. The Committee attended to the duty thus imposed, and all the clerks of committees were in turn called and examined relative to their respective duties. The testimony, it is said, will show that *three-fourths* of the committee clerkships are *mere sinecures*. In some instances clerks receive their per diem, or annual compensation, when they have not done ten days' work throughout the year."

**MILITARY SINECURES IN ENGLAND.**—Her government is full of them, both civil and military; but the sinecures in her army and navy are the worst of all and the most numerous. The Army List contains the names of 700 generals, nearly 1,000 full colonels, about 1,000 lieutenant-colonels, and 1,100 majors, in addition to three or four thousand similar dignitaries in the Indian army. Even in time of war the majority of these offices are wholly superfluous, but in peace they form a most extravagantly crushing burthen of expensive sinecurists. Such facts as these go far to explain the enormous cost of the war-system.

#### THE CRUSHING ARMAMENTS OF EUROPE.

A letter from a Military Correspondent a few days ago described the present actual stage of a preparation without parallel in the world. The preparation is for the largest and quickest possible destruction of the human species, and never before was it so advanced, so complete, so scientific, and so ready for immediate use. Numbers have not now the value in military questions they once had, but they still count for something, and five continental nations have five and a half millions of men either ready to march to-morrow, or to follow at short intervals. These are the most warlike races, and all have their special qualities for the work. Of one race we are told that they are born soldiers, and never so much at home as on the battle-field; of another, that they will endure everything, and go wherever they are commanded; of another, that a national appeal will unite them all as one man, differ as they may in their habits of warfare; of another, that they only want organization and leaders; of another, that they are only too vivacious and difficult to restrain.

These are the forces of the first-class continental powers—only the more active elements that are included in the survey; the outsiders are left outside. The loose extremities of the great European organization are left hanging or lying about. They would have their place and work in an actual fray, but for the present they need not be noticed. This is a question of vitality, design, and will. There are five million and a half men of action, each resolved to sell his life dear, and to help turn the balance considerably one way or the other, that is, if he is to be called into action at all; and each is fully aware that he may be. A large proportion of these men are under regular and constant training on one system of tactics or another—old-fashioned, new lights, experimental, or improved by very recent experience. The Prussians have learnt much, and even the Austrians something, in Denmark and Bohemia. Then even the latter had hardly anything to learn in theirartil-